

**THE EFFECTS OF RELIGIOUS BELIEFS AND PRACTICES ON EMPLOYEES’  
PERFORMANCE IN WORKPLACES: A STUDY OF UNIVERSITIES IN SOUTH-  
SOUTH NIGERIA**

**ODOGWU, JOSEPH EBAREOTU**  
Department of Sociology & Anthropology,  
Faculty of Social Sciences, Nnamdi Azikiwe University,  
Awka, Anambra State, Nigeria.  
[odojossy@gmail.com](mailto:odojossy@gmail.com)

&

**NNONYELU, AU. NKEMDILI (PhD)**  
Department of Sociology & Anthropology,  
Faculty of Social Sciences, Nnamdi Azikiwe University,  
Awka, Anambra State, Nigeria.  
Email: [launnonnyelu@yahoo.co.uk](mailto:launnonnyelu@yahoo.co.uk)

**Abstract**

*Religion has been a critical and indispensable factor in human existence. It is one of the most important forces shaping human behaviours in all spheres of life including the workplace. Historically, numerous scholars have interrogated the influence of religion across several aspects of human life, however, the question of how religion as an institutionalised system of belief and practices (RBP) exert significant effect on employees’ performance has not been a topic of focused research especially in Nigeria. This study attempted to fill this gap by examining the effects of religious belief and practices on employees’ performance in universities in South – South, Nigeria. The cross – sectional survey design was adopted in the study. There were 879 study participants comprising academic and non-academic staff selected through the multi stage sampling technique across four universities in the south-south region. The structured questionnaire was used for data collection. The data was analysed using descriptive and inferential statistics with the aid of Software for Statistics and Data Science (STATA 13.0). The findings revealed that religious belief and practices significantly affect employees’ performance in universities in south – south, Nigeria (( $F=1, 877 = 55.63$ ; Prob.  $> F = 0.0000 < 0.05$ ). Also, the  $t$ -value of RBP ( $t= 7.46$ ;  $P>/t/ = 0.0000 < 0.005$ ) showed that there is significant positive relationship between RBP and employees’ performance. The study concludes that RBP has the potential to enhance employees’ performance by providing a religious endorsement for the value of work. Therefore, there is need for Management to recognise RBP as vital human resources to be carefully managed to the advantage of work settings.*

**Keywords:** Religious Belief and Practices, Employees’ Performance, Universities, Effect, South-South

**JEL Classification:** Z13; Z19

## **Introduction**

Religion has been a critical and indispensable factor in human existence. It is one of the most important forces shaping human behaviours in all spheres of life including the workplace. Historically, numerous scholars have interrogated the influence of religion across several aspects of human life (Kimberly, 2010; Agbiji & Swart, 2015; Ugorie, 2017), however, the question of how religion as an institutionalised system of belief and practices directly or indirectly affect corporate and individual-level job - related outcomes such as performance (Tracey, 2012; Miller & Ewest, 2013; Park, Rogers, Neubert & Dougherty, 2014) has not been a topic of focused research especially in Nigeria.

Research on religion and work has sociological root in the works of Max Weber and Alexis de Tocqueville. These authors demonstrated that religious belief and practices (RBP) can have a profound effect on work perceptions, decisions, behaviours and performance. For instance, Weber in his treatise, *The Protestant Ethic and the Spirit of Capitalism* (1904) illustrated how the rise of ascetic Protestantism provided an array of values regarding hard work, saving, investment, and the accumulation of wealth that were fundamental to the development of modern capitalism (Dorius & Baker, 2012). Also, Alexis de Tocqueville in his chronicle on *Democracy in America* (1835) acknowledged the unique role played by religion in shaping the views, opinions and values of the American people including their conception of work. However, almost a century after Weber's seminal work, the role of religion in explaining the prosperity of nations as well as individual and organizational outcomes seems to be experiencing a rebirth. From the 1990s, new and important discussions regarding religion's influence gained momentum (Karpov, 2010) as employees strive for the integration of their personal and occupational lives.

Studies have shown that religious belief and practices are tied to a plethora of workplace outcomes. For instance, Steffy (2013) found that personal religious orthodoxy was associated with greater altruistic decision-making at work, lower workplace deviation, greater intrinsic and extrinsic workplace orientation and improved performance. Also, Park et al. (2014) posits that religious belief can specifically enhance an individual's commitment and performance by providing a religious endorsement for the value of work. Commenting also on the positive effect of RBP on task performance, Etherington (2019) maintained that religion makes epistemological and metaphysical claims that spill over into the workplace and produce a sense of duty, responsibility, honour, loyalty and sentiment in life including how one should behave at work. Additionally, scholars such as Febriani, Sa'diyah and Pratika (2019); Karanja (2017); Zahrah, Hamid, Rani, and Kamil (2016) maintained that RBP help to increase the performance of employees by shaping and defining their value system, character, relationships and attitude to work. These studies can be regarded as part of a paradigm shift in the field of sociology, organizational studies, management and industrial relations, which basically suggest that RPB enhances individual and organizational outcomes such as increased performance.

However, previous studies have focused mainly on social, economic, environmental, political and psychological factors in explaining the dilemma of poor performance among employees in Nigerian universities. Therefore, there is need to shift attention away from these factors which although are important and indispensable, have typically been at the detriment of understanding how religious belief, doctrines, commands and practices either directly or indirectly affect employees' performance. The implication is that these factors consistently discussed and revisited by organizational scholars and practitioners seem to be inadequate in explaining the level of poor performance among universities' workers in a developing country like Nigeria. Consequently, it would be pertinent to find out the various religious practices prevalent in workplaces, the effect of religious belief and practices on employees' performance and the measures required to carefully manage religious belief and practices to advantage in universities in south – south, Nigeria.

### **Review of Relevant Literature**

**Conceptualizing Religious Beliefs and Practices** Generally, belief is a component of a strong conviction that has the likelihood and capability to produce a solid faith. Religious belief represents the content of what people believe regarding their religion and are usually codified. Religious belief according to Wittgenstein (2007) is the belief in the authenticity of the mystical or spiritual components of a religion. Religious belief is obtained from ideas or philosophies peculiar to a particular religion. More often than not, belief relates to the existence, attributes and veneration of the supernatural as well as values and practices anchored on the teachings or philosophies of a group or spiritual head. Moreover, contrary to the general assumption that different religions have exclusive and peculiar collections of belief, surveys have shown that the formal dogma and narratives presented by religious authorities seem to be at variance with those privately held by adherents. As such, there are different types of religious belief – fundamentalism (strict compliance or total devotion to theologically conservative viewpoints); orthodoxy (religious belief resulting from the proclamations, apologies and interpretations of the existing religious leader or authority); and reform (emergent belief that directly challenged religious authorities or time-honored belief). However, religious belief is sustained through religious practices.

On the other hand, religious practices refer to the behaviours, actions or activities performed by an individual or a group of individuals as manifestations of religious belief. According to Wittgenstein (2007), religious practices includes all facets of religious behaviour characterized by distinctive acts, observances and performances carried out under the rubric of religion and encompasses ceremonies, rites and rituals, taboos, magic, norms, dietary preferences, and moral principles considered obligatory by adherents.

**Defining Employee Performance** Job performance can be regarded as a clear connection between the organisation's strategy and workers' input geared towards realizing the goals of the organisation. Since, employees take certain work assignments and consent to steadfastly perform them, it is assumed that they are obligated to perform them properly and competently. In line with this viewpoint, Armstrong (2010) defines EP as the successful

completion of those responsibilities that constitute a person's job. Some measures of employee performance include quality of output, efficiency, timeliness in task completion and a host of others.

In the context of this study, employee performance refers to the ability of academic and non academic staff of universities to efficiently and effectively carry out assigned tasks or responsibilities to achieve set goals which includes structural transformation of the economy, human capital development, expansion of technological capacities and progressive innovations, employment generation, capital formation, social cohesion and improved living standard.

**Forms of Religious Practices in the Workplace** As the workforce becomes more diverse, certain employees' personal belief and practices are transferred into the workplace (Gelb & Longacre, 2012). For instance, scholars such as Laabs (1995), Vrska (2013) and Aidoo (2014) identified daily prayer sessions, fellowships and meditation as daily routines for employees as means of seeking for divine intervention in work – related issues. In fact, some organisations have made it compulsory for employees to participate in morning devotions at the workplace and some have fixed specific days and time for such spiritual activity. In some organisations, it is not out of place for one to find preachers' duty roster in which a particular employee is assigned a day to lead others during devotion or prayer (Whelchel, 2011).

Furthermore, during working hours or break periods, some employees engage in some kind of religious activities such as singing hymns or reading some sorts of holy books/texts (Ghumman & Jackson, 2008). For example, a devoted Catholic may be seen performing the *Angelus* every 12pm at work. Correspondingly, adherents of the Islam religion are obligated to pray at least five (5) times a day (*salat*) (Sulaiman, Ahmad, Sbaih & Kamil, 2014) and about two to three of these prayers occur within working hours. Consequently, Muslim workers are found usually carrying out *ablution* (an Islamic ritual of purification associated with cleansing certain parts of the body) between working hours (Griebel et al., 2014). Beside daily prayers, an Islamic faithful maintains specific commitment to join other adherents on Friday mid-day prayer (Jummah) because it is mandatory for Muslims to perform such religious duty with other congregants at the Mosque.

Other forms of prevalent religious practices in workplaces include the cleansing and sanctification of employees' offices by Priests, Imams or other religious leaders before assumption of office by an employee or in the course of new postings (Douthat, 2012); the availability of corporate chaplains who provide religious lessons, sacred books and materials to employees aimed at reinforcing and enhancing their faith (Douthat, 2012; Aidoo, 2014); wearing religious attires and objects such as the crucifix, rosary, scapula and talisman to work; displaying religious emblems, posters and calendars adorned with religious leaders or inscription in their offices as an expression of their religiosity and as a source of strength, control, energizer or protection in the workplace (Vrska, 2013; Aidoo, 2014); open

evangelism and distribution of religious materials (tracts, stickers, posters, calendars etc.) to other workers who do not share similar faith at work (Laabs, 1995; Vrska, 2013); and organising individual and corporate thanksgiving to herald new appointments or promotions (Aidoo, 2014). Commenting further on religious practices at work, Aidoo (2014) opined that during periods of religious festivities such as the Muslim termination of the Ramadan period (*Idrul Fitr & Idrul Adha*) as well as during Christmas and Easter periods being commemorated by Christians, public holidays are declared in order to give workers the opportunity to actively participate in these celebrations.

However, failure to routinely observe these religious practices usually provokes disillusionment and disenchantment which are inimical to performance.

### **Empirical Studies on the Effects of Religious Beliefs and Practices on Employees' Performance**

Several studies have demonstrated the positive effect of religious belief and practices on employees' performance. For instance, Zahrah et al. (2016) conducted a study to ascertain the relationship between Islamic religiosity, Islamic work ethic and job performance in Malaysia. The study was quantitative in nature and adopted the probability simple random sampling technique. Data was collected from 150 respondents. The sample was drawn from administrative staff in Islamic Higher Education Institutions (HEIs) in Northern Malaysia through the structured questionnaire. The results were analysed using t-test statistics with the aid of Smart-PLS software. The result showed a significant relationship between Islamic religiosity and job performance as depicted in the result ( $t = 2.650, p < 0.01$ ). The study concluded that Islamic teaching on work as a form of worship enhances the performance of Muslim employees considerably. This is because a real Muslim never complains about duties assigned to him or her and remains devoted to his or her responsibilities in order to be blessed by Allah.

A study was carried out by Aidoo (2014) to examine the extent to which religiosity and spirituality affect employees' performance in Ahafo-Ano South district, Ghana. Close-ended questionnaire was used to gather data. Descriptive research design was used in the study and the questionnaire schedule was used to collect data from 200 respondents. The collected data was analysed using regression through the Statistical Package for the Social Science (SPSS). The findings showed a correlation coefficient value ( $R = 0.435, p < 0.01$ ) which means that religiosity affects job performance positively. The study concluded that employee performance is enhanced due to good attitudes and interpersonal relationships as they see work as Divine calling. Also, Karanja (2017) explored the effect of cultural diversity on the performance of multicultural automobile companies in Kenya. The main focus of the study was to examine how cultural variables such as religion, value and language of employees affect their job performance. The descriptive research design was employed in the study. A total of sixteen (16) major retailers and assemblers in Kenya's automobile industry constituted the sample for the study. The structured questionnaire was used to collect the data. Both descriptive and inferential statistics were used to analyse the data. The multiple

regression was used to measure the effect of the independent variables (religion, value system and language) on the dependent variable (performance). The study result demonstrated that religion has a positive and significant effect on performance of multicultural automobile companies' employees in Kenya ( $B = 0.510, p < 0.05$ ). The study concluded that since religion affects employees' job performance, organisations should endeavour to set aside time and space to enable employees carry out their cherished religious practices.

Febriani et al. (2019) analysed the role of Islamic work values in improving the quality of employees' performance using ( $n = 138$ ) employees of Muslim restaurants in East Java, Indonesia. The Likert format structured questionnaire was utilized. The data was processed using the Smart – PLS and Sobel test. T- Statistics was used for the data analysis. The research finding revealed a direct positive influence of Islamic work ethics on the performance of Islamic employees as indicated by ( $t = 2.347, p < .01$ ). The study concluded that when employees practice Islamic morality in their daily workplaces, it would immensely enhance the quality of their work. The study therefore recommended that employers and managements of organisations should ensure that employees are inculcated with Islamic values that accentuate morality and diligence in their workplaces in order to enhance their performance.

A study was carried out by Joubert et al. (2013) to explore the value and extent of religious participation by members of the South African Police Services (SAPS). The essence of the study was to determine the extent to which employees of SAPS engage in religious activities and the effect it had on their work life. The study used ( $n = 37,816$ ) and descriptive statistics was used to analyze the data. The results indicated that 77% of the respondents agreed that active participation in religious activities contribute positively to their work performance, while 7% thought otherwise. The study concluded that religion plays a major role at the individual level in motivating staff in the workplace, enhancing their performance and personal wellness. The recommendation of the study was that employees of SAPS should be allowed to actively participate in religious activities of their choice and this should be encouraged at two levels, namely (1) internally, by the SAPS chaplains as part of the EAS integrated approach and (2) externally, by religious leaders and communities.

### **Theoretical thrust**

The Social Exchange Theory (SET) popularised by Homans (1958) and Blau (1964) formed the theoretical thrust of the study. Social exchange theory demonstrates that reciprocated benefits create social bonds among exchange actors. This is because social exchanges build up feelings of personal obligation, gratitude, and trust among partners, all of which lay a foundation of social solidarity and micro social order, even without binding contracts. SET also emphasizes that these interdependent transactions and solidarity have the potential to generate high-quality relationships, with attendant positive or negative outcomes on human activities and actions. In Nigeria, the opportunity to live out one's religious convictions in the workplace (through prayers, daily devotions and meditations) is largely perceived by employees as acts of good deeds from management. This gesture would no doubt provoke the

desire for employees to reciprocate through commitment and loyalty to the organisation, resulting in positive work-related outcomes such as increased performance.

## Methods

**Study Design** The cross sectional design was adopted in this study. This means that the data for this study was obtained from the selected participants at one point in time. This was done to enable the researcher gather large amount of data from a large pool of participants promptly and at a relatively low cost.

**Study Population** The study was conducted using universities in the South – South region of Nigeria and was targeted at both academic and non-academic staff. There are a total of nineteen (19) universities in the region comprising 12 public and 7 private universities. The population of the study was made up of approximately forty-five thousand, five hundred and eighteen (45,518) comprising 13,685 academic and 31,833 non-academic staff respectively.

**Sample Size and Sampling Techniques** The sample for this study was eight hundred and seventy nine (879) respondents encompassing both academic and non-academic staff of public and private universities in South-South Nigeria. The sample was derived using Fisher's formula. The multistage sampling technique comprising different variant of the probabilistic sampling methods (stratified, simple, and proportionate) was utilized.

**Instrument of Data Collection** The questionnaire schedule served as the data collection instrument. The questionnaire consisted of closed – ended questions designed with the blend of Likert scale and nominal items. The study made use of self-administered questionnaire and was administered uniformly to all the study participants. Copies of the questionnaire were administered to the respondents by one of the researchers and three research assistants.

**Methods of Data Analysis** The data was processed with the aid of Software for Statistics and Data Science (STATA 13.0). The data obtained from the field survey were analyzed through descriptive and inferential statistical techniques. The study used 5% level of significance and confidence level was set at 95% as well as P-value of less than 0.05 was regarded as statistically significant.

## Results/ Findings

### Prevalent Religious Practices in Universities in South-South, Nigeria

Praying before the commencement of work/devotion was considered the most prevalent religious practice in the study with a mean of 3.8806, followed by decorating office spaces with religious emblems, calendars (3.4822), anointing offices daily with blessed water and oil (3.4153), attending religious functions such as annual thanksgiving (3.4107), reading of sacred texts, books etc. at work (3.3845), proselytising or evangelizing others at work (3.2947) and wearing of religious attires to work (2.8112). The grand mean of 3.3827 and standard deviation of 1.6643 indicates that all the enumerated practices were carried out by employees in universities in South-South, Nigeria.

**The Effects of Religious Beliefs on Employees’ Performance Universities in South-South Nigeria**

**Table 1: Responses on how RBP affect employees’ performance.**

S/N	Items	Mean	Std. Dev	Obs.
1	Religious belief shapes an employee’s attitudes and conception of work	4.0102	1.4314	879
2	RBP have potential to strengthen one’s interest in work.	4.1593	1.1069	879
3	Religion provide a context in which people see their work as sacred	3.7861	1.3691	879
4	Religion instill strong work ethics which is capable of enhancing one’s productive capacity	4.1957	1.0896	879
5	Employees perform better when they see their work as a calling or an act of worship	4.1991	1.0248	879
6	The lack of opportunity for employees to practice their cherished religious belief and values have the potential to negatively affect their work performance	3.9272	1.3437	879
7	Religious teachings/doctrines can positively influence one’s disposition towards work	4.0410	1.2915	879
<b>Grand Mean</b>		<b>4.0455</b>	<b>1.2367</b>	

A significant number of the respondents 759 (86.3%) were of the opinion that RBP affects employees’ performance in universities in south-south, Nigeria. Few of the respondents (n=120, 13.7) gave a contrary view. The implication is that RBP have the potential to exert considerable positive influence on employees’ performance in workplaces as Fig 1 below also attests to.



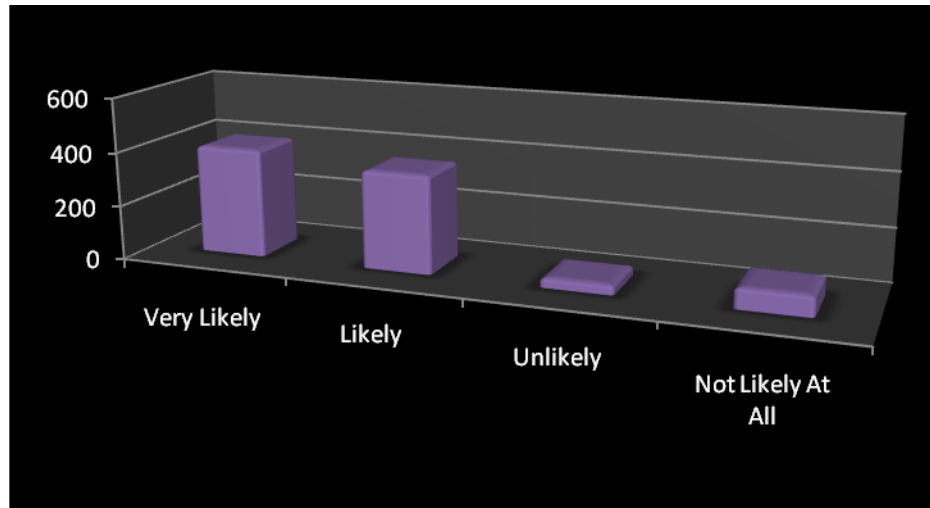


Fig 4.1: Bar chart showing respondents' view on the effect of RBP employees' performance in universities in south-south, Nigeria.

### **Strategies to manage religious belief and practices to advantage in universities in South – South, Nigeria**

Recognising employees' religious belief, values and practices as as vital resources that can be capitalized/harnessed to boost their performance was the most identified possible strategy with (4.3652), followed by employees imbining strong work ethic rooted in religious prescriptions, precepts and perspective regarding work (4.3562). The least identified strategy was the need for religious leaders, institutions and corporate chaplains to constantly organize seminars/workshops for their members emphasizing the workplace aspects of scriptural texts (4.2184). However, with a grand mean of 4.2043 and standard deviation of 1.3342, it clearly shows that all the strategies enumerated in the table above can be adopted to enhance the performance of employees in universities in south-south, Nigeria.

### **Test of Hypothesis**

Ho: RBP have no significant effect on the performance of employees in universities in South – South, Nigeria.

Hi: RBP have significant effect on employees' performance in universities in South – South, Nigeria.

**Table 2: Regression result for the effect of RBP on employees’ performance in universities in south-south, Nigeria**

Source	SS	df	MS			
Model	49.9862371	1	49.9862371	Number of obs =	879	
Residual	788.034928	877	.8985575	F( 1, 877) =	55.63	
Total	838.021165	878	.954466019	Prob > F =	0.0000	
				R-squared =	0.0596	
				Adj R-squared =	0.0586	
				Root MSE =	.94792	

MHRBPIEP	Coef.	Std. Err.	t	P> t	[95% Conf. Interval]	
RBPW	.3587946	.0481054	7.46	0.000	.2643795	.4532097
_cons	3.202505	.1380669	23.20	0.000	2.931525	3.473486

The regression result above shows the effect of religious belief and practices in workplaces (RBPW) on employees’ performance (MHRBPIEP). The R-Squared is 0.0596, indicating that the independent variable explains about 59.6% for the sampled public and private universities in South-South, Nigeria. This implies that RBP have high predictive ability on employee performance with 59.6%. The f-ratio indicates that RBP ( $F=1, 877 = 55.63$ ;  $\text{Prob.} > F = 0.0000 < 0.05$ ) significantly affect employees’ performance. Besides, the t-value of RBP ( $t= 7.46$ ;  $P>|t| = 0.0000 < 0.005$ ) showed that there is significant positive relationship between RBP and employees’ performance in universities in South – South, Nigeria; hence, the null hypothesis was rejected and alternate hypothesis accepted. This clearly indicates that RBP have significant effect on employees’ performance in universities in South – South, Nigeria.

### Discussion of Findings

The study focused on the effect of RBP on employees’ performance in universities in South – South, Nigeria. RBP are fundamental characteristics of most people’s identity and provide a guide for behaviour at home, in society and in the workplace. Many employees are increasingly bringing religious belief, theologies, values and practices into the public sphere. Several religious practices or ritualistic activities were identified as prevalent in universities in South – South, Nigeria. Some of these religious practices include fellowship, morning devotions, prayer, meditating or engaging in religious observances, decorating office spaces with religious symbols, reading sacred books/texts, and being absent from work during certain religious holidays or engagements amongst others.

Furthermore, result from the study indicates that religious belief, values and practices can exert significant positive influence on employees' performance in universities in South – South, Nigeria. Similar findings were reported by Aidoo (2014); Karanja (2017); Etherington (2019); and Febriani et al. (2019). For instance, Karanja (2017) reported that religion have a positive and significant effect on performance of multicultural automobile companies' employees in Kenya ( $B = 0.510, p < 0.05$ ). Similarly, Febriani et al. (2019) study revealed a direct positive influence of Islamic work ethics on the performance of Islamic employees as indicated by ( $t = 2.347, p < .01$ ). From these results, it is obvious that RBP enhances employees' performance tremendously. This is because religion can inspire positive values such as diligence, respect for constituted authority, discipline, responsibility, honesty, stewardship, prioritizing work, and commitment, which can positively influence an employee's loyalty, morale, productive capability and performance.

Lastly, the study demonstrated clearly that employees' religious beliefs, values and practices can be managed to become an advantage in work settings. One strategy that can be adopted to achieve this is the need for managements and employers to recognize employees' religious belief, values and practices as vital resources that can be capitalized or harnessed to boost their performance. Others have to do with employees imbibing strong work ethics rooted in religious prescriptions, precepts and perspectives regarding work and the need for religious leaders, institutions and corporate chaplains to constantly organize seminars/workshops for their members with serious emphasis on the workplace aspects of scriptural texts. These findings agree with Febriani et al. (2019) suggestions that organisations should deliberately design policies and create avenues that permit employees to be actively involved in the application of moral and religious values in workplaces to enhance their performance and that there is need for management to partner or synergize with religious leaders to inspire and instill strong work ethics on their followers. Also, Aidoo (2014) suggested the setting up a Permanent Joint Committee (PJC) of religious groups' leaders aimed at harnessing their positions and roles to help organize their members for effective performance. He further emphasized that employees should be at liberty to practice their religion for them to develop their full potentialities, creativity and productive capacities.

### **Conclusion and Recommendations**

The centrality of religion in shaping human experiences, attitude, actions or behavior has been a prominent subject since the start of formal sociological theorizing, nevertheless, it is only of recent that scholars have focused increasing empirical attention to the connection between religion and various work related – outcomes. The study concluded that RBP plays a pivotal role in enhancing employees' performance by providing a religious endorsement for the importance of work. This is because people's belief systems help to cultivate values such as responsibility, diligence, honesty and discipline, which are instrumental in boosting one's performance. The workplace is becoming a beehive of activities in Nigeria and Nigerian universities, although centres of learning are also centres of religious devotion. They are not insulated, or left out of the intermingling of religion and work. Clearly, the study has revealed that religious beliefs and practices influence employee performance.

Consequently, there is need for managements and employers to recognise RBP as vital human resources to be carefully managed to the advantage of work settings. Also, employees are implored to imbibe strong work ethic rooted in religious prescriptions, precepts and perspectives regarding work. This is because religious belief and values can inform and enhance an individual's workplace decisions, contributions and performance especially when there is a clear connection between religion and occupational values.

## References

- Agbiji, O. M. & Swart, I. (2015). Religion and social transformation in Africa: A critical and appreciative perspective. *Scriptura* (114):1-20.
- Aidoo, T. S. (2014). *Assessing the effects of religiosity and spirituality on HR Practices at the workplace: A case of selected institutions at Mankranso in the Ahafo Ano South District*. Unpublished thesis submitted to the Department of Managerial Science, Kwame Nkrumah University of Science and Technology.
- Armstrong, M. (2010). *A handbook of human resource management practice*, (10<sup>th</sup> edition). London: Kogan Page.
- Baldwin, K. (2008). *Managing employee performance in seven steps*. Baldwin Kieran.
- Douthat, R. (2012). *Bad religion: How we became a nation of heretics*. London: Free Press Publishers.
- Etherington, M. (2019). Religion as a workplace issue: A narrative inquiry of two people – one Muslim and the other Christian. *SAGE Open*. Doi:10.1177/2158244019862729.
- Febriani, R., Sa'diyah, C. & Pratika, Y. (2019). *The implementation of Islamic values in improving the quality of employee performance in workplace*. 2<sup>nd</sup> International Conference on Islamic Economics, Business, and Philanthropy (2<sup>nd</sup> ICIEBP), 559-57.
- Gelb B.D. & Longacre, T.E. (2012). Acknowledging religious diversity: Opportunities and challenges. *Business Horizons*, 55, 509—518
- Ghumman, S., & Jackson, L. (2008). Between a cross and a hard place: Religious identifiers and employability. *Journal of Workplace Rights*, 13(3), 259-279.
- Griebel, J.M., Park, J.Z. & Nubert, M.J. (2014). Faith and work: An exploratory study of religious entrepreneurs. *Religions*, 5, 780–800; doi:10.3390/rel5030780.
- Joubert, Y. & Grobler, A. (2013). The value of and extent of religious participation of members of the South African Police Service (SAPS). *Herv.teol. stud.* 6(1):1-17
- Karanja, W. W. (2017). *Effects of cultural diversity on the performance of multicultural automobile companies in Kenya*. Unpublished Dissertation, School of Business, University of Nairobi.
- Karpov, V. (2010). Desecularization: A conceptual framework. *Journal of Church and State*, 52(2):232-270. <https://doi.org/10.1093/jcs/csq058>.

- Kimberly, W. (2010). Asking sacred questions: Understanding religion's impact on teacher belief and action. *Religion & Education*, 37(1):40-59. Doi10.1080/15507390903559103
- Laabs, J. J. (1995). Balancing spirituality and work. *Personnel Journal*, 74(9):60-69.
- Messarra, L.C. (2014). Religious diversity at work: The perceptual effects of religious discrimination on employee engagement and commitment. *Contemporary Management Research*, 10(1): 59-80
- Osman-Gani, A.M., Hashim, J. & Ismail, Y. (2013). Establishing linkages between religiosity and spirituality on employee performance. *Employee Relations*, 35(4): 360-376.
- Park, J. Z., Rogers, J. G., Neubert, M. J. & Dougherty, K. D. (2014). Workplace – bridging religious capital: Connecting congregations to work outcomes. *Sociology of Religion*, 75(2):309-311.
- Steffy, K. (2013). Religious orthodoxy and the American worker. *Sociology of Religion*, 74, 1-29.
- Sulaiman, M., Ahmad, K., Sbaih, B., & Kamil, N. M. (2014). The perspective of Muslim employees towards motivation and career success. *e-BANGI: Jurnal Sains Sosial dan Kemanusiaan*, 9(1):45-62.
- Tracey, P. (2012). Religion and organization: A critical review of current trends and future directions. *Management Annals*, 6(1):1-48.
- Vickers, L. (2015). Religion and the workplace. *The Equal Rights Review*, 14:106-118.
- Vrška, J. (2013). *Cross-cultural analysis: Religion in the workplace in the USA and the Czech Republic*. Unpublished Thesis Submitted to Tomas Bata University, Zlin. Available at [http://digilib.k.utb.cz/bitstream/handle/10563/20887/vr%C5%A1ka\\_2013\\_bp.pdf?sequence=1](http://digilib.k.utb.cz/bitstream/handle/10563/20887/vr%C5%A1ka_2013_bp.pdf?sequence=1)
- Whelchel, H. (2011). How then should we work? Rediscovering the biblical doctrine of work. *Institute for Faith, Work and Economics*. Available at <http://tifwe.org/wp-content/uploads/2011/12/How-Then-Should-We-Work-Short-Form2.pdf>.
- Wittgenstein, L. (2007). *Lectures and conversations on aesthetics, psychology and religious beliefs*. California: University of California Press.
- Zahrah, N., Hamid, S. N. A., Rani, S.H.A. & Kamil, B. A.M. (2016). Enhancing job performance through Islamic religiosity and Islamic work ethics. *International Review of Management and Marketing*, 6(7): 195-198.